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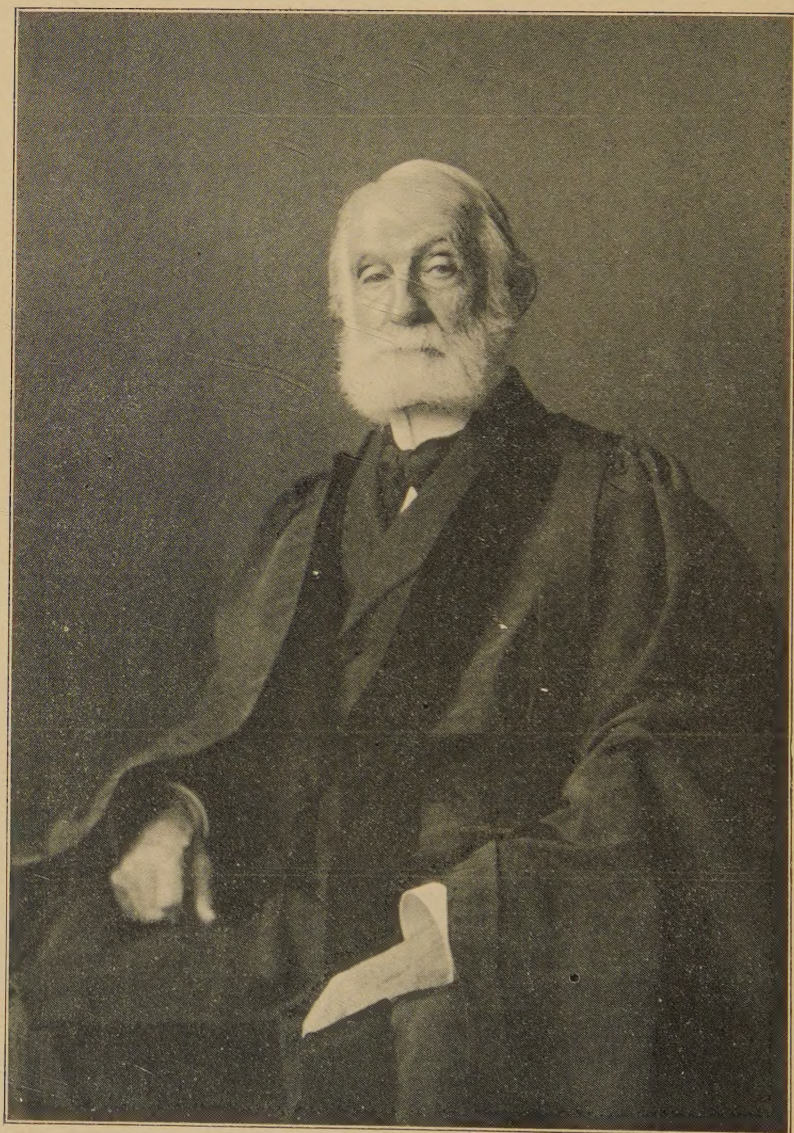
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THEODORE THORNTON MUNGER

Yale Divinity Quarterly.

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AN ADDRESS

DELIVERED IN THE CONGREGATIONAL CHURCH OF NORTH ADAMS
AT A MEMORIAL SERVICE, HELD JANUARY 23, 1910
IN HONOR OF
REV. THEODORE T. MUNGER, D.D.

REV. FRANKLIN CARTER, D.D.

Formerly President of Williams College.

WE are met this evening to dwell with loving recognition on the services which your former pastor, Dr. Munger, carried the past week to his final rest, rendered to some of you and to the larger world. When I became President of Williams College in 1881, I was met at the very beginning of my work by the necessity of raising funds to secure for the college a respectable equipment of men and material resources. It was natural that I should turn for assistance to the nearest thriving city, and it was Dr. Munger, then your pastor, who held out to me a friendly hand and encouraged me to come over here and ask for help. When I came, he put an entire morning at my disposal. He seemed to think it was his duty to stand by me that morning as long as there was hope that one other person in this community might be visited and induced to give the college help. As I remember passing from office to office, supported by his dignified, lofty presence and by words of friendly endorsement, it seems to me that he had just as strong a feeling that, in co-operation with me, he was doing the will of God, as though he were preaching to this people one of those incisive, inspiring sermons by which, even in those days, he had become so unique a figure. His kindness touched me deeply. It was one of the omens which, in those early days of my work, gave hope and courage. Let me add, I

have never forgotten the courtesy of those gentlemen who responded so warmly, largely under his influence, to my appeal.

What made Dr. Munger so kind to me? I had had small acquaintance with him previously. True, he was a classmate at Yale of my elder brother, but I do not know that there was any special intimacy between them. I had heard him preach in the Yale chapel, and had met him. He had come forward to greet me on my accession to the presidency. What made him kind to me was what made him kind to everyone, a great appreciation of the significance of life, an abiding consciousness of the value God has set on the humblest soul, a tender, far-reaching sympathy with everyone who, he believed, served his Master, a rare unselfishness. Beyond that, he had a clear estimate of the service to humanity that the college had rendered and might render, and of the great honor its presence confers on this beautiful region. He loved the college. It was not simply that he set a deep value on education and that the college stood for the highest type of instruction in this valley. He owed something to the generous breadth of Dr. Hopkins' mind as displayed in the Council, when he was here settled. He knew that our college nursed liberty of thought with uncompromising loyalty to the Divine Son. His kindness never faltered. He preached repeatedly for us between 1881 and 1885 in our chapel and was heard with an attention and delight that does not mark college audiences in this later time listening to such profound messages as his were. He came back to us now and then after he removed to New Haven, exhibiting that wonderful insight into the deep things of life and that literary perfection in his discussion which made his name known wherever the English language is used to embody spiritual truth.

A distinguished graduate of the college told me that he went once in Edinburgh to hear a sermon from the Rev. Marcus Dods. As he left the edifice, he fell in with a sturdy Scotchman and asked him whether it was the Rev. Marcus Dods who had preached. The Scotchman at once perceived that he was a stranger in the city and asked him where he lived. He replied that he was an American. "American?" said he, "do you know the Reverend Mr. Munger? Did you ever hear him preach?" "Oh, yes," was the reply, "and do you know him?" "No, I do not know him, but I read every word that he publishes." The man was appar-

ently an ordinary Scotchman with no great education, but he pondered deep questions, and Dr. Munger had become one of the bright stars in his firmament, guiding his steps.

It was a great loss to the college, as well as to you, when he went to New Haven. The Council that settled him there was a liberal council, but there were a few in it who clung tenaciously to the older sense of the formulas. President Porter was the moderator. It was a fine paper that Dr. Munger read us, abreast of modern thought, marked by a deep spirituality and an ardent loyalty to his Master. There were in it one or two statements that I did not fully understand, and I remember when Dr. Munger had left the Council room, turning to Dr. Harris, Professor of Theology in Yale Seminary, once President of Bowdoin College, asking him if he knew what Dr. Munger meant by the assertion (I am not giving the exact words) that the doctrine of the Trinity was to be recognized as a fundamental postulate in philosophy. He confessed that he did not. But we were all sure that Dr. Munger had a perfectly definite idea behind every expression. Although there was some reluctance on the part of three or four to accept his statement, it was endorsed by an overwhelming vote.

In the latter days of my presidency, I used to look forward to living in New Haven when my work was done in Williams and being a member of his large and living church. I was startled a year or so before resigning by reading one morning in the *Republican* that he had given up the pastorate of his church. My vision, like so many others that lead us on in life, was not to be realized. I spent one winter in New Haven later (six years ago) and lived (not far from him) on the same street. I saw him often and used to attend the meetings of the club, which embraced some of the most scholarly and influential of the Yale professors and citizens of New Haven. The meetings were held every fortnight, and some literary, theological, social or political subject was discussed. Dr. Munger was almost always present, and his keen interest in everything that related to the improvement of society, to the spread of truth, to the history of thought, or to the advancement of the Kingdom of God, was always apparent. There were men there who had far larger knowledge of specialties than he had; men whose dictum on matters of law, philosophy, history, art or language would be accepted as final by any tribunal in this country

at least; but there was no one whose convictions were held in greater respect, no one who contributed more regularly or lucidly to the instruction of all present. Six years have made a great change in that body. The veterans are nearly all gone now, and Dr. Munger has been too feeble to say much, or even to attend, of late. The younger men will remember him with an almost filial love, and those of us who were nearest his own age and had known him longer will always be grateful that his last days were spent in such congenial surroundings, and that he brought, from his life as a faithful minister of God's salvation, an illuminating vision of the great fundamental truths and facts of human life, and contributed so largely to the edification of philosophers, historians and scholars.

In speaking of the qualities which made him the wonderful spiritual leader that he was, emphasis must be laid on that continual sense of the Divine Presence, his immediate relation to the Infinite God, which gave intense reality and power to every act. That sense was always with him. He belonged to the small company in any age who, in every relation, give evidence on the slightest touch that God for them is always Emmanuel. In one of his essays he says "It makes a great difference whether we live a religious life out of a sense of *this* world or out of the sense of the eternal world; because the laws require it or because God requires it; that is, whether we act from the greater or the lesser motive. It is the motive that gives tone and force to character. God is the only motive for human conduct. The sublimest lines in English poetry, perhaps, are those translated by Dr. Johnson from Boethius,

"From Thee, Great God, we spring, to Thee we tend,
Path, motive, guide, original and end."

Other preachers have uttered the same thought in various forms. Indeed it is a commonplace of the pulpit, but it was with Dr. Munger no theory. It was the very essence of his life, and I do not think anyone who had the least love for spiritual things was ever long in his presence without knowing that he was in the fullest sense of the Old Testament words, a man of God. There was a dignity and majesty in his very bearing that came not from

any mere beauty or power of physical form, but because his body was a temple of the Holy Ghost.

For such a man human life, not merely his own but every human life, had a significance far-reaching and profound. The omnipresence of God in all movements, processes, growths, in all human history, in all discoveries of science, in all advance of art or literature, was with him an axiom, and all this for him had ultimate reference to the improvement of human life. He was not afraid of science in an age that made a good deal of fuss in reconciling religion and science. He never admitted any need of reconciliation. Always for him the religious nature of the soul was as normal a part of God's creation as the law of gravitation or the conservation of energy and the lower forces were for the sake of spiritual life. He accepted the new discoveries, accepted them with a kind of exultant joy, never for one moment admitting that they were any other than the exposition of God's working or that they in the least obscured His presence. He loved the truth. There was a fairness, a candor in his mind that refused to be tied to purely logical formulas and made its final appeal to life. One of his books is entitled "The Appeal to Life." It was, I judge, no great struggle for him to accept evolution, but it was not a godless evolution. He lays down great principles relating to creation and ventures to say that "they will guide and determinate in all ages to come." Let us hear him:

"A cause must be assumed as soon as an effect is observed. Force cannot originate itself but must proceed from a self-acting agent. A law in action, as in gravitation or crystalization, must be preceded by the thought of the law. Hence the priority of mind forces, working toward an end in a complex or orderly way, pre-supposes a mind force originating the order and the end. These are the granitic foundations underlying evolutionary creation, and they can no more be overlooked or set aside than the process itself."

The intensity of this perception of God's presence in all activities gave him an interest in all. He loved literature, and was no mean judge of those qualities which give an author distinction and influence. It was naturally those features of literature which concern the deep problems of life that interested him most. His essay on the "Scarlet Letter" of Hawthorne illustrates this. That

fine product of the first literary genius of New England has, perhaps, been treated by no one with more discernment of the essential elements or with keener appreciation of the subtle movements of the author's mind than by Dr. Munger. He grasps the meaning of the whole. That there was something poetic in him, no one who has listened to his magical, rhythmical sentences, or has been surprised by his exquisite quotations from English authors, can doubt. For him, literature was an "interpreter of Christianity."

But it was in the pulpit that he was supreme. Then that majesty that underlay all his thought and action, that majesty which comes from constant companionship with the Divine, gave to his fine perception, his tender sympathetic appeals, his sublime faith in the efficiency of Christ's love, his prophetic vision of humanity, ennobled and redeemed, his dynamic exposition of the laws of God, and the poetic analysis of God's methods of training by adjustments to gracious ends, a beauty and power that was uplifting and irresistible. And with all he was so gentle. The sweetness of a child marked his relations to others, and covered all his pulpit ministrations.

I do not think he dwelt on sin with the plainness and emphasis with which Bushnell, his great theological hero, did. It was not that he valued holiness less, or knew less profoundly the tragedy of human guilt, but it was after Paul's manner in his exhortations to the churches which he had nursed into being. He dwelt on "the mercies of God," the condescension and perfections of Christ, on "the beauty of holiness," on the value of faith, on those great considerations that give courage for right effort. He aimed less to excite an abhorrence of evil than to inspire love and appreciation of the right. That great tenth chapter of Bushnell's "Nature and the Supernatural" seemed to have entered into his soul and quickened the faith that Jesus Christ would surely win the world to Himself if His gospel were earnestly preached as one of divine love.

He had much in common with Bushnell, an ardent love of liberty, an abhorrence of shutting living truths up in binding forms, an immovable faith in the oneness of this great system in which he lived, a burning conviction of the solemnity of life and the significance of character and a glowing devotion to the Re-

deemer of men. I do not think that he had, or is destined to have, that stimulating influence on the passing generations that Bushnell had. Bushnell was a pioneer, a leader into liberty, and it is not the least of his great services that seed from his mind dropped into the soul of Munger, as into many others, and sprang up and bore fruit "sixty and a hundred fold." But Dr. Munger had a more symmetrical conception of the oneness of things than Bushnell. He had the larger, fuller knowledge of later times and, as a pastor, preacher and friend, was most inspiring. Bushnell, as an electric fire, burned up the dross of forms and shams, laid bare the awfulness of sin, made ashes of the so-called structural arguments that reduce all to mechanism and, in doing this, revealed also the hidden significance of the tenderest human relations and made clearly discernible the better, nobler way. He was a sort of X-ray for his own and later generations. Munger's mild radiance was more of sunlight, fused all imperceptibly into one harmonious whole, opened up a tender, rather than a rugged, landscape, softened for many the aspects of human tragedy and gloom, and gave visions of a new heaven and a new earth. As a painter, Bushnell had more of Rembrandt, Munger more of Raphael. Had he lived in Bushnell's time and Bushnell in his, the relations would have been to some extent reversed, but Dr. Munger had perhaps more of St. John in him and less of St. Paul. But it is good to think of them as united, as rehearsing experiences of this earthly conflict, as acknowledging mutual indebtedness and casting their crowns together in adoring love at the feet of the Son of man.

I close with a quotation from a favorite book by Martineau. "If our mutual affections are computed only for this cis-alpine province in which our lot is cast, why do we follow with our looks the travelers who leave us by the ascending tracks and, instead of losing them in the everlasting snows, trace them into the trans-alpine valleys under fairer skies, and never cease to commune with them, the visible with the invisible? Affection in its very nature and idea is reciprocal, and to suppose that the reciprocity being forever extinguished, it can yet have a life-long survival, nay centuries of impassioned homage like that of Christendom for Christ, is to match the fate of an ephemera with the soul of a seraph."

*THE MINISTER AND THE COUNTRY CHURCH.

PROF. W. H. JORDAN

New York Agricultural Experiment Station.

A DAY of searching introspection seems to have come to this nation. Not only are there deep probings of the civic conscience, sometimes with painful results, but we are taking a careful inventory of our material resources that we may stop their wicked waste and preserve them for the use of unborn generations. With great propriety we call this a conservation movement. Striking features of this movement are the convocations of the governors of states, the Roosevelt Country Life Commission, the wide-spread interest in a recent controversy over our national policy and the attention that congress is giving to proposed legislation in the interest of conservation.

Far-seeing men are discussing this important question in its broadest relations and are declaring that the conservation of our material resources will avail but little if we fail to maintain and develop our community life on a high social and moral plane. A few prophetic minds go farther than this and assert that as the preservation of our soil resources is the fundamental problem, and as this function rests with the rural people nothing that relates to our future well-being transcends in economic importance even the social and religious status of the farming classes. Moreover, such men as President Roosevelt, Dr. Pinchot, Dean Bailey, President Butterfield and Sir Horace Plunkett, who are close students of rural conditions, are warning us that in all its phases community life is at a low ebb in many sections of the open country and are asserting that in the regeneration or redirection of this life the church must play an important part. So I want to discuss with you this morning, not the office of the religious leader in safeguarding the human soul from future disaster, but rather the

*An address delivered at the Union Seminary Conference on the Ministry, New York, February 19, 1910.

relation of the Christian ministry to that part of the body politic that in some senses is both the corner-stone of our economic strength and to a large degree the conservator of our civil ideals. I want to urge that the church may be an important factor in the great conservation movement that is now on.

That rural life has been and still is in a period of social and religious depression, there is no doubt. We learn this in the statistical records of rural churches, we see it when we ride abroad through the open country and view the dilapidated church buildings and we feel it when we mingle with the farm people and perceive that the church has lost its hold on the thought and attention of many of them as an efficient force in their respective communities. On the numerical side of this question I presented some statistics at the late meeting of the New York Synod, and ask your permission to quote from a previous address.

Before I attended the Synod, "I set myself at the somewhat laborious task of comparing conditions in 1880 and 1909 of all the Presbyterian churches in the State in places of less than 4,000 inhabitants excepting those that in 1880 were in the presbyteries of Long Island and New York. The number of churches so studied was 386, located in the territory now covered by eighteen presbyteries. I also made a similar study of 318 churches found outside of villages of 1,000 or more inhabitants, believing that by eliminating the larger places I could come nearer to discovering conditions as they exist in the remoter country districts. The data that I have elaborated relate mainly to membership and pastoral care.

"The facts as to membership are as follows: In 1880, 386 village and township churches had a membership of 37,208, and in 1909, 38,224, a gain in twenty-nine years of 1,016 members. The 318 township churches had, in 1880, a membership of 25,310 and in 1909 it is 23,171, or a loss of 2,139 members. Of the village and township churches, 181 increased in membership and 205 lost, while of the township churches 129 gained and 191 lost. In twelve of the eighteen presbyteries the strictly rural churches did not, as a whole, hold their own, some of the most prosperous agricultural sections of the State showing a loss. Unless other denominations have been more successful than this one has, the

strictly rural churches of New York are becoming numerically weakened.

"The figures showing pastoral relations are even more significant. In 1880, somewhat more than one-third, or exactly thirty-seven per cent of the village and township churches were supplied with pastors, while 189 or 49.5 per cent are marked as having stated supplies, and fifty-one or 13.5 per cent were vacant. The 318 township churches were in a worse plight, as only 101 or 31.8 per cent had pastors, 165 or 51.9 per cent were getting along with stated supplies and fifty-two or 16.3 per cent were shepherdless. The records for 1909 show that of the 318 township churches under consideration, fifty-one or about one-sixth had disappeared from the rolls, and of the remaining 267, fifty-two were vacant, the vacant and extinct township churches together amounting to nearly one-third of those having an official existence in 1880. It is gratifying to note, however, that in 1909 the number of pastors in the churches in existence in 1880 had somewhat increased, there being nine more in the village churches and eleven more in churches outside of villages of not less than 1,000 inhabitants.

"Unless my judgment is at fault these data should sharply arrest our attention. To be sure, it may be claimed with truth that the drop in membership of churches in the open country is not out of proportion to the decrease in rural population, and that decrease alone does not indicate a country church problem. Granting this, we may still point a solicitous finger at fifty-one dead churches and fifty-two with no recorded pastoral care of any kind.

"Another fact of great import is that in 1880 more than one-half of the churches in places that in 1909 had not become villages of some size were without a settled pastor. It will be generally conceded, I am sure, that with stated supplies, especially where, as is often the case, the same minister preaches at two or more places, the most efficient leadership and pastoral care are generally not possible. Sermons alone are utterly insufficient to keep the church membership energized. Community leadership and an intimate contact with the people are now among the first essentials in the work of the Christian minister, conditions that, in a large number of cases, are not met by the system of stated supplies."

But the worst feature of the situation is not discovered in a study of numerical data. The Country Life Commission reached the kernel of the matter when it declared in its report to President Roosevelt that "concerned in too many cases with technical religion, formal piety and small empty social duties, the country Church does not appeal strongly to men with rich red blood in their veins." This diminished influence of the rural church suggests that we must consider something more than the roll call. What we want for that church is that it shall have a directive, a determinative, place in the thought and activities of the people who live in farm homes.

If it is to attain this place there must be a radical redirection of its activities. It must become adjusted to a new economic environment and a new range of vocational and religious thought.

The problem of how to reach this desirable result is by no means a simple one. First of all the rural people in many sections of this state and in other states as well have not yet wholly emerged from a depressed vocational and social condition brought about by powerful and wide-spread economic causes. Permit me to again quote from a former address:

"As late as the middle of the nineteenth century rural life conditions were greatly different from what they are now. No more than sixty years ago, the country home and the country village of the Eastern States included within themselves productive and manufacturing industries in such completeness as to nearly satisfy the necessities of the simpler life of that time. The farm home had its spinning wheel and loom, the farm produced practically all the family ate and to a great extent what it wore. In the village was found the cobbler, the blacksmith, the harness maker, the tin knocker and the grist mill. Outside of a limited number of commodities, barter was largely between neighbors and with the nearby general merchandise store. The isolation of these small but widely distributed centers of population was favorable to the maintenance of home enterprises and of such social activities as were adapted to country life, and the attention of the people was concentrated upon home institutions into which flowed the industrial and social energies of the surrounding community.

"Two factors have wrought a great change. Just previous to the Civil War, and especially during several decades following

the war, there occurred the most rapid and extensive opening up of new lands for agricultural purposes that civilization has ever witnessed. Sixty years ago one-third of all our farms were in nine eastern states and in a half century the center of our population and of our improved land moved from West Virginia to the Middle West. The building during that time of thousands of miles of railroad made possible this phenomenal occupancy of the fertile prairies both by carrying the settlers to new regions and by transporting their vast output of wheat, corn and cattle to eastern markets. Accompanying this transformation of our agriculture, and, indeed, as an essential part of it, came the development of labor-saving machinery which either destroyed or greatly minimized the industrial activities of the farm home and small village, and centralized manufacturing in the large centers. The combined influence of the large western output of staple agricultural products and of the rise of great manufacturing centers not only caused a severe depression in eastern agriculture but to an extent depopulated the open country. In 1909 the State of New York had 730,000 less people in places under 4,000 inhabitants than was the case in 1880. These changes reacted sharply upon the rural spirit and especially upon country institutions, including the school and the church. Rural life has become more or less drained of its social energy, in many places its characteristic recreation and social diversions have disappeared and the farm, both commercially and in matters of human interest has its attention fixed more largely out beyond its immediate environment. We are brought face to face with the necessity of a readjustment of rural affairs, both economically and socially."

The decrease of farm profits, especially during the period between 1880 and 1900 and the accompanying depopulation of the farms, have directly reacted upon the churches through a weakened financial support and a decreased membership. This is not all that we must reckon with, however. Changes in vocational and religious thought have been as great and far-reaching as those in economic and social conditions and in their opportunities for a safe readjustment of their religious thinking the urban people have fared much better than the rural. Unfortunately the religious teachers in the rural districts in many cases have clung to a largely abandoned terminology. They have instructed their

people with a "thus saith the Lord" and with warnings of the wrath to come. They have failed to establish in the minds of their hearers a sense of the vital relation between religion and human activities. Moreover, they have not entered into the modern interpretations of the material world with which the farmer is in daily contact and they have not apprehended the forces that new conditions and new agencies are bringing to bear upon rural life, to which the church must adjust its efforts if it is to acquire and maintain a strong hold upon the country people. For these reasons many of the farm folk have come to regard the church as unrelated to their human interests and out of harmony with rational thought, and they will not quickly be moved out of their present attitude. Such is the situation that we face. It is a situation that calls for as able pulpit and pastoral service in the country as in the city.

For several decades the vocational uplift of the farm has been the subject of much legislation and much educational endeavor and on the physical side of agriculture remedial agencies are at work and have been for some time. In 1862 the Congress of the United States initiated the agricultural colleges which, organized in every state and now attended by thousands of students have within the past two decades come to exercise an important influence in agricultural affairs. In 1888 federal aid was granted to agricultural experiment stations which now fill a large place in the farmers' thought and practice. Farmers' institutes and extension reading courses are subsidiary efforts maintained by these two classes of institutions, to which thousands of farmers' wives are giving attention. Through agencies of this kind there has been a marked advance in the knowledge and art of agriculture.

It seems that we now have a well-sustained national policy looking to the conservation of our agricultural resources and the strengthening of the vocational efficiency of the farmer through popular education and school and college training. Have we an equally well-conceived, up-to-date policy touching the moral and religious welfare of the people of the open country? Especially has the church applied itself to an adequate study of the problem of the rural churches? There are those who argue that the road to the betterment of country life in all its phases is primarily

through the promotion of greater material prosperity, but others maintain, and with truth I think, that the determinative factor is not the possession of wealth, however helpful in all good directions that may be, but the ideals that control the use of wealth. I asked the chairman of the Country Life Commission what the commission would place first among the agencies for rural betterment and he declared that they would be the educational and religious, and he referred me to the fact that in certain sections of a rich middle-west state agricultural profits were being used to acquire more land or more cattle rather than to improve the quality of human living. Larger profits for the farmer are desirable, but they will not serve as an antidote to social and moral ills. The farmer's mind and heart must have better cultivation as well as his acres if we are to hold rural communities to high ideals of life. How shall the church aid in accomplishing this great end?

It seems to me clear that the services of the Christian minister as now applied to itinerant missionary work and to the maintenance of stated supplies among poor churches, have small constructive value under the conditions that now exist in the Eastern States. Far be it from me to unduly disparage these forms of effort or to suggest that the gospel message should not be carried to all our people as best it can be, but we cannot hope that intermittent preaching, permitting the preacher no close touch with the daily lives of the people, will be especially effective in rejuvenating rural churches. Is it too much to say that the situation as I have outlined it demands the formulation of a new policy both in home mission efforts and in the administration of existing rural churches?

As I see it, this new policy should first of all provide for the special training of ministers who are to enter country service. In this remark I am aiming directly at the theological seminary. Under prevailing conditions there are some things not ordinarily included in the curricula of divinity schools that the country pastor must know if he is to enter effectively into the constructive work that is now needed. He should know the language of country life and be able to use it. He should have no difficulty in distinguishing the different kinds of crops or in naming the various farm implements and their place in the cultivation of the soil. He should be well grounded in biological facts so that he will have

some understanding of the hidden processes of plant and animal life and he should at least have a general knowledge of the agencies and the literature whose function it is to promote farm betterment. He should have some acquaintance, too, with the economic relations of agriculture and with the spirit and purpose of country institutions. In general he should be able to enter into practical thought if he is to gain the confidence of practical men. The bookish man, the man in the country village who finds himself standing in the isolation of mere academic culture is likely to be discredited and fail in his work, for in his experience and fund of knowledge there is little in common with the daily lives of the people among whom he assumes leadership. Some of the equipment I have outlined must come through actual contact with farm life, but some of it can be gained in the school.

You will at once say that the seminary curriculum is now crowded and that new subjects mean more teachers and more money, and I admit the force of these statements. But in view of these newer demands will you not be obliged to readjust your courses of study to meet the needs of at least a portion of your students? It is fair to ask whether some time could not be spared from the traditional subjects that for many years have held a place in the curriculum, in order that the relations of church work to social and economic conditions may be more fully considered, whether the student could not well be given less of the past and more of the present, whether the energy devoted to preparation for theological polemics could not with advantage be transferred in part to a consideration of social strategy, whether some of the philosophies should not be allowed to rest in peace and the activities be more fully given the field. No one should decry the value and utility of learning in any field of thought and activity, but it is a far cry from Greek exegesis and the ancient philosophies and religions to the issues that center around a country church in the twentieth century. We are told, to be sure, that the clergy should be equipped to defend the faith, but the most effective defense of the faith is not learned discussions to which this busy world pays little attention, but concrete examples of the moral upbuilding of individual and community life. During the past twenty-five years the American colleges and universities have been obliged to radically reconstruct their courses of study in order

to offer the educational facilities that meet present day demands. Have the theological seminaries been equally responsive to new conditions? Could not something be done through non-resident lecturers or if men and means are not available for teaching a broader list of subjects, could not the seminary affiliate itself with a secular institution giving instruction in agricultural affairs?

Doubtless you will ask what this agriculturally equipped pastor could do. I will tell you what I would expect him to do,—indeed what some country pastors are already doing. If he is a man of average tact I would expect him to rapidly gain the confidence of his people. Because he can enter into their daily experiences, his parishioners will say, “our minister seems to know what he is talking about.” I would expect this minister to organize his people in the interests of local village or farm improvement in co-operation it may be with the extension department of the College of Agriculture. I would expect him to instruct his people as to the public agencies for agricultural betterment. I would expect his mind to be felt in directing the rural school towards a study of rural environment. I would expect him to enrich his sermons with the wonderful lessons of the field and wood, and finally, I would expect him to federate his efforts with every agency whose purpose is the betterment of rural life.

Does it seem to you that I am asking to have the country pulpit converted into an agency for the mere promotion of vocational efficiency, or that the outlines I have given of the work the rural pastor should do detract from the dignity of his sacred office? The Great Prototype knew the ways of the humblest folk, he entered into their thoughts and he taught them through illustrations drawn from nature and from the activities of men. No, I would not have the preacher teach agriculture, but I would have him connect the gospel with the vocation of his hearers. Besides, there is a place for agricultural ethics that should teach the farmer his obligations to defend for his children and his children's children the heritage bestowed by mother earth and that should guide him into a righteous regard for his business and social obligations. Especially does the social consciousness of the rural people need to be aroused and directed into concrete efforts. It cannot be that the Christian minister would belittle his office by the use of any

knowledge or instrumentalities that would aid him in lifting men to higher moral and religious aspirations.

While I am saying all this, there doubtless comes to your minds the thought that if the country pastor is to do his work in this comprehensive and masterful way he must be the peer of the successful city pastor; and with the pitiful salaries attending many country pastorates how is it possible to induce able young men to locate themselves permanently in somewhat sparsely settled regions and sacrifice the advantages available in the centers of population? I admit that this is a stubborn obstacle to the successful application of the educational policy I have outlined, an obstacle that will not be removed until the church as a whole stands more fully behind its obligations to rural life or until young men see convincing reasons for as great personal sacrifice in the home field as is demanded in the foreign field.

In the midst of the recent great and inspiring conventions of students and laymen, where attention appeared to be directed chiefly to other lands, some of us have been wondering whether we are seeing our mission efforts in well balanced perspective, whether we do not need as great an impulse toward Christian patriotism and the more complete Christianizing of our own nation, whether in view of the unchurched people of the open country and the amazing evils that permeate our commercial, political and social life, an equally insistent call should not go out to our educated young men for home service, whether the fund of nearly a million dollars asked for in this city not long since should not be duplicated and applied to making the life of this people more fully express the teaching of the Christ whose gospel we are so enthusiastically sending across the seas.

We seem to be in the midst of a great national awakening to a study of our economic, civic and religious interests. On the vocational side the rural people are receiving attention equal to, and perhaps greater than, that accorded to any other class. Those of us who are in close touch with country life are solicitous that its religious welfare shall be promoted with equal efficiency. As I said on a former occasion, "A new phase of development appears to be just ahead of the agriculture of the East. The free homestead lands of the West are all occupied, and 'an undertow seems to be setting back' upon the older states." This means a more

intensive occupancy of the tillable acres of New York and larger possibilities for rural life both industrially and socially. Organized Christianity should recognize the opportunity and prepare to meet it. Is it not possible to fire the imagination of young men with a vision of what may be accomplished not alone at distant points, but within our own borders? Nothing is more important to our national welfare than that the agricultural people shall for all time remain intelligent, self-directive and capable of contributing to our moral and religious progress. To this end the church should spare no pains to nourish in the farm homes an abiding loyalty to the highest Christian ideals of life and service."

BOOK REVIEWS.

The Founding of the Church. By Benjamin Wisner Bacon, D.D., LL. D. (Modern Religious Problems.) Houghton Mifflin & Company, Boston and New York, 1909. Pp. 90, \$50.

The series of timely little books on Modern Religious Problems, edited by the Reverend Ambrose White Vernon, D.D., has already given us some very interesting and valuable volumes. It is extraordinary that so much can be packed into so small a space. The volumes average less than one hundred small pages and can easily be read at a sitting and yet they contain remarkably comprehensive and accurate summaries of the subjects treated, written always from the modern point of view and with a full knowledge of the modern situation.

Professor Bacon's book is a capital example of what the series aims to do. In four brief chapters entitled, "When was the Church Founded?", "Peter the Foundation Rock," "The Confession of Jesus as Lord," "Baptism and the Breaking of Bread," he has set forth the primitive Christian situation in a most clarifying fashion. The importance of his labors in the New Testament field is recognized on both sides of the Atlantic, and, in discussing such a subject as the founding of the Church, he speaks with an authority born of long and familiar acquaintance. His point of view is frankly modern and he is fully abreast of the best New Testament criticism of the day. At the same time his book is a decidedly constructive piece of work. Jesus, he rightly recognizes, "had no idea of founding a new religion" (p. 4) or "of founding what we mean by the Church" (p. 11). "Nothing can be more certain," he says, "than that the Church, as we understand the word, is an outgrowth of Jesus' rejection and crucifixion, as these were reacted against by the faith and loyalty of his followers." (p. 16.)

As to the occasion of the time which may be regarded as marking the origin of the Church, there is a considerable difference of opinion among scholars depending both upon their reading of the primitive period and upon the meaning which they attach to the word Church. Professor Bacon's own opinion is stated clearly in the following words: "But there is one definite critical moment which marks the founding of the Church, if by that we mean the emergence of the Christian brotherhood into a consciousness of its separate existence and mission to the world. It is the "turning again" of Simon Peter. Down to the moment when the risen Lord appeared to Cephas, the cause of Jesus never rose before the world as its day-star. Even as Israel's, it had set in utter darkness. Not a follower remained. There was nothing whatever to justify the hope that Jesus' words would not now pass away as scribe and priest were convinced they would—nothing but the prayer: 'Simon, I have prayed for thee that thy faith fail not. And when thou art turned again, stablish thy brethren.' The rock foundation of the Church was the faith of Simon Peter." (p. 23.)

The discussion in Chapter II of Peter's experience after the death of Jesus through which he was led to the conviction that the Master still lived is interesting and suggestive. The following admirable summary is worth quoting:

"The story of Peter's turning again has been lost; and the loss was *not* accidental. We have too many varied efforts to repair the mutilation of the fundamental record, too many evidences of what later hands *preferred* to the ancient story, to imagine it to have been lost by simultaneous accident out of all existing records. No; the Jerusalemic story of the empty tomb and women's vision of angels has taken its place. But whether we give credence to this later tradition or not, nothing can be more certain than that it had nothing whatever to do with the real reaction, the actual historic dawn of the resurrection faith. In Paul's time it is either unknown or purposely ignored. When it does at last appear, it does not claim to have come to light in time to affect in any way the actual turning again and stablishing of the brethren. That was acknowledged to have been the work of Peter. So too as to the character of the manifestations. In First Corinthians Paul begins the resurrection record with the manifestations to Peter, and closes it with that to himself. To neither one was the revelation from 'flesh and blood' but from the Father in heaven. It was not the mere 'wonder' of a vacant tomb, but the apprehension of a living, spiritual, glorified Lord" (p. 37).

The following passages in the third and fourth chapters may also be quoted for the light they throw on the author's general attitude. "Thus the exemplification in Jesus' life and teaching of the principle of self-denying service, followed by the manifestation of Him as the Son of God with power, * * * supplied a complete gospel, a perfect revelation of human duty and destiny. It was in the assured possession of that common two-fold gospel, the gospel *of* Jesus and the gospel *about* Jesus, that Paul could write: 'There is one body, and one Spirit,' etc. (p. 62.)—"Peter was the founder of the Church, as Jesus was the Founder of the Kingdom

of God. The humbler the originator, the more sure we are that his work was just what it has always purported to be: the awakening, the reincarnation, of the spirit of Jesus. If anything has been made clear by our study, it is that nothing went to the building of the Church which was not placed there in loyal perpetuation of the teaching and example of Jesus. Its faith, its principle of order, its institutions, its work, were all from him. Even its leaders and its members were his old-time companions and fellow-workers in the gathering of the lost sheep. What else could they do? Other foundation could no man lay than that was laid, which was Christ Jesus." (p. 86.)

Naturally in such a subject as the founding of the Church there are many matters still in controversy. In a brief review like this it is impossible to enter upon a discussion of disputed points. It may simply be said in conclusion that Professor Bacon has given in this little book not only a clear and concise but also a sane and judicious account of the primitive situation.

A. C. MCGIFFERT.

Sixty Years with the Bible: A Record of Experience. By William Newton Clarke. Charles Scribner's Sons, 1909. Pp. 259. \$1.25 net.

In this little book Dr. Clarke describes the course of his thought about the Bible through the successive decades from "the fifties" to the present. The story is told with that simple frankness and perfect lucidity which those who know his books expect, and which those who know him love. These sixty years cover the years of the revolution affected by the historical criticism of the Bible. Dr. Clarke is certainly right in his feeling that no general arguments in defense of the new method can be so persuasive against remaining hesitations and fears as the story of the actual experience of one who has made the change and has found it a gain, not a loss. The transition which is here traced through successive stages is in a word that from restraint by the letter of the scripture to the free following out of its spirit, from making it an object of study to using it as a means of study. Many influences contribute to this emancipation, but to none is the debt greater than to the "higher criticism," which forces us to a freedom that we ought never to have lost.

I do not know of a better book than this for a minister to put into the hand of anyone who is still troubled by the work of Biblical scholarship, and still in bondage to the fear that if the book is not everywhere inerrant, faith in God is left without support. There are no doubt very many in all our churches who need to make precisely the transition which Dr. Clarke has made. He is a good guide over a way which is still for many difficult and full of danger.

Many bright and wise sayings tempt one to quote. The theo-centric theology of Dr. Clarke is evident. He believes only in God, and that a living God who still reveals himself. His decisive rejection of any doctrine of Sacred Scripture is like Coleridge's, whose *Confessions of an In-*

quiring Spirit, written before modern criticism, comes wonderfully near to the freedom which criticism has made secure.

The book has its peculiar value for those who began where Dr. Clarke began and who must go by the same way from bondage to freedom. But what of those who, having been born free, must rather learn to give this ancient book the reverence its greatness deserves? Dr. Clarke rejoices in the way through which he has been led, and even suggests that it represents the normal advance from the dependence of childhood to the freedom of a man. He finds that he can use the Bible freely without fear that the book is slipping away from him. But there are many who let the book slip away without fear and without care. Do we not need another story equally convincing of one who has gained a worthy conception of the spiritual greatness of the book, and has found truth and God by its help, though as a child he was never taught to regard it as wholly unique? This is the anxiety which we modern men cannot but feel about those who have their sixty years before them. We would like to have them end where Dr. Clarke ends though they cannot begin where he began. "It is certain that the Bible gives us knowledge of Jesus, and that Jesus gives us knowledge of God, and that God as Jesus reveals him is the true light of life." Dr. Clarke is sure that this will stand. But it will not do, I think, to rest in this as a "steadfast certainty." It is our faith but it is also our responsibility. Meanwhile this book contains just what a host of religious people still need.

FRANK C. PORTER.

The Pleroma: An essay on the Origin of Christianity. By Dr. Paul Carus. Open Court Publishing Co., Chicago, 1909. Pp. 163, \$1.00.

Dr. Carus is an enormously prolific and a suggestively original writer, who interests himself as an encyclopaedic scientist in the philosophy and history of Religion. He is deeply interested at present in the results of the Religionsgeschichtliche Schule and promptly convinced that everything in Christianity can be explained by the data of comparative religion. It is worth while to try; for the field is full of illuminating material and Dr. Carus puts in striking and popular form much that might escape the general reader in Gunkel, Pfleiderer, Cumont, Dieterich, Rohde, Friedlander, and Reitzenstein. The present little book attempts "an historical account of the pre-Christian struggle for religious supremacy; and how it resulted in Christianity as the fulfilment—the Pleroma—of the needs of the times."

Unfortunately the superficiality and inaccuracy almost inevitable in writers of the type here represented is abundantly evidenced. On three consecutive pages (pp. 44-46), besides misprints which occur with almost every line of Greek quotation, we have the following egregious misstatements of fact and unwarranted inferences: "Justin Martyr wrote a book on *Simon Magus* entitled *Syntagma*." "The genuineness of his (Philo's) reports (in the *De Vita Contemplativa*) has been questioned by

Eusebius." "We have still the Scriptural evidence that Christianity has developed from the Zabian movement." "It is absolutely excluded that Nazarenes can mean men born in Nazareth."

The reader will be interested and stimulated but he will need even more than the proverbial pinch of salt in accepting Dr. Carus' statements.

B. W. BACON.

Modern Christianity, or The Plain Gospel Modernly Expounded. By John P. Peters, Ph. D., Sc. D., D.D., New York. G. P. Putnam's Sons, 1909. Pp. VIII, 323. \$1.50.

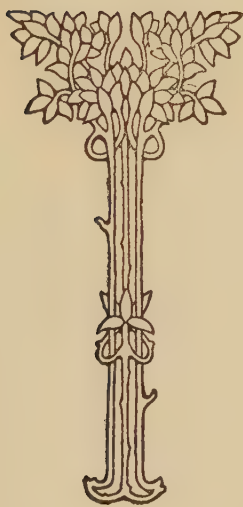
This volume of sermons by the Rector of St. Michael's Church and Canon Residentiary of the Cathedral of St. John the Divine, New York, is, on the whole, a stimulating and suggestive one. "The Plain Gospel Modernly Expounded" is the sub-title—a characterization which is worked out with more detail in an illuminating foreword. "I think I may claim," writes the preacher, "that the doctrine expressed in these sermons is ancient, orthodox and catholic; but the mode of statement is modern, and the emphasis doubtless different from that to which some of my hoped for readers are accustomed." Speaking broadly, this would seem to be a fair and adequate description, though there are times when the reader questions whether the adjectives in the preceding sentence do not need to be interchanged.

The sermons are grouped into two divisions, the first dealing with the doctrines of the Church, and the second with the social teachings of Jesus. In reading the former one is struck—to express the sensation mildly—by such titles as "The Birth of God" and "The Resurrection of God." Most of us are not helped by such a statement as this: "And so God was born among the beasts of burden in the courtyard," even when we find the preacher asserting later that "God is forever asking a place that He may be born into your life and mine;" nor is it easy to understand why Dr. Peters chose the second title mentioned, even after his brief introduction concerning the transformation of the pagan festivals into the Christian Easter and the interpretation of the day as a symbol of "the perpetual victory of God and right," with which the sermon concludes.

As a rule the sermons are aglow with the life of the city. The reader breathes the atmosphere of the present, is touched by its needs, confronted by its problems and warned of its dangers. His thoughts are turned less to Jerusalem and the parable of the trees and the sins of the ancient Pharisees than to the conditions in the packing industries and the sins of modern society and the parable of "The Servant in the House." The criticism of our age is illuminating and trenchant, and the spirit and teaching of Jesus look back into the eyes of the reader from every page. A certain vagueness of thought and formlessness of structure make some of the discourses at times rather elusive, and one wonders whether the congregations that listened to them always knew just what the preacher meant. But they are in nearly every instance living things, full of vim and at times even of passion; and we venture the assertion that no one could have listened to them without being helped.

Whether the sermons of the second half of the volume will sound as "radical if not revolutionary" as the preacher apprehends is doubtful. A discourse like that on "The Needle's Eye" awakens such expectations at the beginning; but we settle back rather comfortably in our pews before the close. Throughout the series we feel the personality of a man who is a preacher and a scholar, and who sees with something of the insight and the passion of a prophet the spiritual poverty, the moral perplexities, the caste distinctions, the heart-breaking sorrows, and the tremendous need of God, of the surging masses of the great city in which his work is placed.

H. H. TWEEDY.



Yale Divinity Quarterly

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THE NEW BOARD.

We take pleasure in announcing the election by the School of the following men to conduct the QUARTERLY during the next year, commencing in April: Hugh Hartshorne, 1911, Editor-in-Chief; Raymond May MacDonald, 1912, Associate Editor; Jefferson W. Yoho, 1911, and Hollis Manning Bartlett, 1912, Assistant Editors; Edward Wilder Hale, 1912, Business Manager. We ask the earnest co-operation with them of students and Alumni of the School, in making the QUARTERLY truly representative of its constituency.

This number completes Volume Six. The Editors have compiled and print herewith an index of the last three volumes, as the first three were previously indexed. We hope this may be of service to our subscribers. A few sets of Volumes IV to VI will be bound up together, and may be obtained from the Business Manager, at the price of \$2.50; or any subscribers who return complete files may have the bound volumes for one dollars.

THE BROADENING OF THE DIVINITY SCHOOL.

Important changes in the constitution of the School were authorized by the Corporation in a recent meeting, and have been formally announced. They mark a distinct advance in the potential usefulness of the School, as it recognizes and more fully supplies the needs of specializing religious workers. And the School will be even better equipped for preparing its

students to meet various conditions as they *are*. The division of the curriculum (which has obtained in the past three years) into the Historical, Philosophical and Practical Courses, is somewhat misleading; one might suppose that only one of the three courses is practical. But in the new arrangement, it is very evident that each of the four Departments offers an eminently practical line of preparation. There is no need to fear that theory will be any less carefully taught, or that the present high standard of scholarship will decline.

The full details of the plan will be of great interest as they appear in the Catalogue somewhat later in the year. We print the statement given out by the Faculty at this time:

"The School heretofore has in the main been a training school for the home pastor and preacher. The present scheme broadens its object so that the training provided will in reality be that of four schools: a School for the training of the home pastor and preacher; a School for the training of the foreign missionary, whether a layman or an ordained minister; a School for the training of the teacher of religion, apart from the preaching office, in the church and college; and a School for the training of the social worker. These separate Schools having the common name Divinity School are for convenience called Departments: The Department of the Ministry or Pastoral Service, of Missions or of Missionary Service, of Religious Education or of Teaching Service, and of Practical Philanthropy or of Social Service.

"The curriculum of the first Department will be that hitherto offered by the Divinity School. The other three Departments, while utilizing courses of study in the first Department, will present essentially new curricula, that of Missions embracing such new courses as those in The Survey of Non-Christian Mission Fields, Factors in Missionary Efficiency, The Native Ministry and Church, The History of Religions, Comparative Studies of Religions, The Missionary Message and Non-Christian Religions, and Languages of Missionary Countries; that of Religious Education such new courses as The Comparative Study of Religion, Psychology and Philosophy of Religion, Ethics, Philosophy of the Christian Religion, Organization and Methods of Conducting Bible Courses in Colleges, Principles and Methods of Teaching, Theory and Practice of Religious Education, Organization and Administration of the Y. M. C. A., Ethical Seminary, History and Philosophy of Morals, and The Bible as Literature; and that of Practical Philanthropy such new courses as Anthropology, Public Hygiene, Elementary Law, Modern Labor Movements, Modern Economic Doctrines, Socialism, Pauperism and Crime, Immigration, and Domestic Relations, and the Law of Persons.

"This enlargement is called for by the constantly broadening scope of religious activity and by the increasing number of young men who desire to give themselves to religious work and yet do not wish to enter the regular ministry. The new fields of labor demand a preparation not less thorough and scientific than that of the regular ministry."

YALE DIVINITY SCHOOL CONFERENCE.

The last catalogue of the School promised the institution of a "Convocation Week," similar to what is held at other seminaries. The time for this Conference has been fixed for the three days, April 11-13, coinciding with the first of the Lyman Beecher Lectures. The program has been completed, and provides addresses and discussions of great value, on the general Theme, "The Efficient Church." There is to be a banquet on the opening night; the mornings are given over to the discussion by the School Faculty of subjects connected with their several departments, and the afternoon to other addresses; there will be a devotional hour each noon, and a Communion service on the last evening.

It is hoped that Alumni of the School and all ministers within reach will avail themselves of the privileges of this Conference; whether they are reached by special notification and invitation or not.

Below is the program in full:

THEME: "*The Efficient Church.*"

MONDAY, April 11.

- 2:30 First of the Lyman Beecher Lectures on "The Building of the Church," by Rev. Charles E. Jefferson, D.D. I. "The Church Building Idea in the New Testament."
- 3:30 Discussion.
- 4:00 Lecture in the Course on Pastoral Functions, by Rabbi Stephen S. Wise. "The Church and Social Reforms."
- 5:00 Discussion.
- 7:00 Banquet in the President's Room of Woolsey Hall, Rev. Anson Phelps Stokes, Jr., presiding; toasts by Rev. James DeWolf Perry, D.D., Rev. Elmer A. Dent, D.D., Rev. Robert C. Denison, Rev. Donald D. Munro, Rev. Jason N. Pierce, and Rev. Herbert A. Jump.

TUESDAY, April 12.

- 9:00 Theme—"The Relation of the Efficient Church to Philosophy and Current Thought."
Dr. Sneath presiding, with addresses by Assistant Professor Macintosh and Assistant Professor Hocking.
- 10:00 Discussion.
- 10:30 Theme—"The Relation of the Efficient Church to Sociology."
Assistant Professor Macintosh presiding, with addresses by Assistant Professor Bailey and Professor Henry W. Farnham.
- 11:30 Discussion.
- 12:00 Devotional Hour, with opening address by Professor Tweedy.
- 2:30 Lyman Beecher Lecture. II. "Building the Brotherhood."
- 3:30 Discussion.

- 4:00 Alumni Lectures by Rev. Gerald H. Beard, Ph.D., "The Doctrine of the Grace of God."
 5:00 Discussion.
 Annual Meeting of Connecticut Alumni.
 7:30 Addresses by President Kenyon L. Butterfield on "The Crisis in the Country Church," and by Rev. Sherrod Soule on "The Redemption of our Inheritance."

WEDNESDAY, April 13.

- 9:00 Theme—"The Relation of the Efficient Church to Biblical Science."
 Professor Curtis presiding, with addresses by Professor Porter and Professor Bacon.
 10:00 Discussion.
 10:30 Theme—"The Relation of the Efficient Church to History."
 Professor Bacon presiding, with addresses by Professor Walker and Professor Abbott.
 11:30 Discussion.
 12:00 Devotional Hour, with opening address by Rev. Stewart Means, D. D.
 2:30 Lyman Beecher Lecture. III. "Building the Individual."
 3:30 Discussion.
 7:30 Communion Service.
 Ex-President Dwight presiding, assisted by Rev. Oscar E. Maurer and Rev. Frederick Lent.

SEMINARY NOTES.

The Scholarships for the Second Term, based on the fall work, were announced as follows: Fogg Scholars, 1910, M. F. Wittler; 1911, H. Harts-horne; Allis Scholars, 1910, R. E. Chandler; 1911, A. W. Gidart; 1912, H. M. Bartlett, W. B. Kline.

In the trials for the University Debating Teams, held February 15, M. R. Plumb, '11, R. M. MacDonald, '12, and J. C. Varney, '12, competed; and M. R. Plumb secured one of the coveted places, with the privilege of representing Yale against Princeton or Harvard. Four departments of the University have men among the six chosen.

A party for Juniors and other "new" men, in honor of St. Valentine and of Abraham Lincoln, was held at Dean Curtis's home on Saturday evening, February 12. Some remarkable creations in millinery were produced by the men; probably with a weather eye on the future.

Two receptions for the Faculty and students in general have been given this term, by Professor and Mrs. Tweedy on February 3, and by Professor and Mrs. Beach on March 4. The former was made especially pleasant by the music, both vocal and instrumental. The latter was enlivened by the advertising of rival geographical tours; Messrs. Lindeman and Wittler, the showmen, and their accomplices, endeavored to outbid each other, until popular favor could hardly be awarded on either side.

The Junior Class held a prayer meeting and "dog party" in the Hale-Thomson residence on Thursday evening, February 20th.

An illustrated lecture on the work of the American Board Marathi Mission was delivered in the Chapel on Thursday evening, March 3d, by Rev. H. M. Lawson, 1893.

The Annual Banquet of the Divinity School, coming on February 21st, was a very successful affair. The abundant feast was well provided by the Yale Dining Hall management, in the Circular Room of Woolsey Hall. The toasts took the business-like aspect of a "Mid-Winter Inventory" of the School. G. S. McClary, '10, was the President of the Company; and the items were as follows: Liabilities: The Senior Thesis—S. R. Morsell, '10; Assets: Oratory—J. W. Yoho, '11; The Balance Sheet—Prof. F. C. Porter; Things We Are Long On—H. S. Thomson, '12; The Missionary's Stock in Trade—H. S. Martin, '09; The Budget for 1910-1911—Prof. B. W. Bacon.

For the Divinity Base Ball Team of 1910, M. G. Inghram, '10, has been elected captain, and H. S. Thompson, '12, manager. A game with Union Seminary has been provisionally arranged, and also a series with Hartford.

With a view to future special usefulness, both on the mission field and at home, a group of seven men in the Seminary have been adding to the curriculum a voluntary course in First Aid to the Injured. Dr. E. R. Whittemore, of New Haven, has given freely of his time and interest to the conducting of this class, and has made it extremely valuable.

The National Laymen's Missionary Movement held convention in New Haven, March 5-7. Many Divinity students attended the opening banquet and other sessions, and saw this business enterprise for the Kingdom promoted. It was a most encouraging experience. Without great enthusiasm, but with conviction and purpose, the men of the New Haven churches undertook to double their gifts for foreign missions, and to raise the amount apportioned to them.

On March 9 the Leonard Bacon Debating Club elected the following as new officers: M. R. Plumb, '11, President; R. M. MacDonald, '12, Vice-President; W. B. Kline, '12, Secretary.

At the Chapel exercises on March 9 Dr. E. R. Smith, Secretary of the Congregational Missionary Society of New Hampshire, spoke of the appeal of the rural parish for sacrificial service. He emphasized the importance of cultivating a capacity to endure and to welcome hazards in the ministry. The pursuit of truth, the preaching of righteousness, the establishment of new organizations and methods, are all hazardous occupations. Commercial standards ought not to be applied to the ministry. One's judgment of the value of service should be intensive rather than extensive. Ministers need the Alabaster Box spirit of lavish giving coupled with a deeper appreciation of what real opportunity is.

Dr. Jones of the Pasumalei Theological Seminary at Madura, India, addressed the students at Chapel on March 10. He spoke particularly of the temptation to over-emphasize the intellectual side of religion, especially in India, where ideas have so long been deified and facts ignored. This tendency should be counteracted by experience with the facts of life. The Seminary at Madura, therefore, devotes two months in each year to evangelistic work among the villages. Thus the results of the theological training are applied and tested and their effects noted. The students see character in the making. They watch the transformation wrought by the gospel they preach and so realize the spiritual value of Christian truth. The intellectual emphasis is balanced also by attention to one's own life, by the testing of one's own religious experience, by constant communion with God. Truth is thus made real and vivid, for intimacy with God brings intimacy with His Truth.

The denominational statistics of the present School show the Congregationalists leading easily in numbers, although they do not constitute half of the total enrollment. The Methodists follow with a good number. These are the figures: Out of 76 in the three regular classes, Congregationalists 29, Methodists 17, Disciples 10, Baptists 6, Presbyterians 6, United Brethren 5, Episcopalian 1, Swedish Lutheran 1, Gregorian 1. Out of 110 in the whole School, Congregationalists 44, Methodists 25, Disciples 10, Baptists 10, Presbyterians 9, United Brethren 5, Episcopalian 1, Swedish Lutheran 1, Gregorian 1.

UNION SEMINARY CONFERENCE ON THE CHRISTIAN MINISTRY.

The seventh of these annual conferences for college men, on the tri-seminary basis, was held at Union Theological Seminary, on Friday, Saturday, and Sunday, February 18-20. In point of the number and quality of

delegates attending and the effectiveness of the addresses, the Conference was second to none that have preceded. Sixty-nine delegates in all were registered, and of these fifty-four came from the colleges. About twenty Yale men attended. The Union men provided entertainment in most hospitable fashion, beginning with a very pleasant informal reception on Friday evening. On Saturday afternoon various "Seeing New York" trips were conducted, taking the delegates to Ellis Island, some of the Institutional Churches, Social Settlements, and so forth. The new buildings for Union Seminary, near Columbia University, were much admired.

The Conference opened with a discussion of "The Minister and the City." Rev. Hugh Birkhead and Dr. Henry Sloane Coffin, strong young city pastors, spoke directly and forcibly concerning the requirements and privileges of their work. On the topic of "The Minister and the Country Church," Prof. W. H. Jordan, of the New York Agricultural Experiment Station, at Geneva, read a clear, matter-of-fact paper which was a most eloquent appeal for meeting the needs of this section of the land. (The paper has been secured for publication in this number of the *QUARTERLY*). Regarding the "Seminary Training to Meet These Problems," Prof. T. C. Hall spoke for Union, Prof. A. L. Gillett for Hartford, and Prof. B. W. Bacon for Yale. On Saturday evening came two addresses, on "The Minister and Home Missions" by Dr. Ward Platt of the Methodist Board, and "The Minister and Foreign Missions" by Dr. J. L. Barton of the American Board.

The two Sunday sessions maintained and raised the high level of the Conference. Professor Knox of Union spoke on "The Minister and Intellectual Leadership." Mr. Morse, the Assistant District Attorney of New York, speaking on "The Minister and the Community" told of how good people, Catholics, Protestants and Jews, have united effectively in a few instances to enforce laws and drive out open vice, even institutions sheltered by "politics." He pled for more of the get-together spirit among Christians—when there are so many vital needs which they *can* meet together, and only together. Closing the Conference, Prof. William J. Hutchins, D.D., of Oberlin Theological Seminary, defined a "Call to the Ministry" as the mature conviction of an open-minded man that in the ministry he can best devote his life to satisfying the supreme needs of humanity. "Any one who thinks God forces a man into the ministry against his will, will find people forcing him out against his will." The needs of humanity were given as needs of God, of life, and of leadership. All the terms were clearly defined, the thought beautifully expressed; and this address made an exceedingly impressive conclusion. Certainly the dignity, the opportunity, and the importance of the Christian ministry were made very plain by this Conference for the college men who came to learn.

ALUMNI NOTES.

1875—The celebration of the twenty-fifth anniversary of the pastorate of Rev. Charles H. Hamlin in the Payson Church, Easthampton, Mass., was observed on January 7 and 8. Rev. Alexander R. Merriam of Hartford Seminary, who preceded Dr. Hamlin in the pastorate, was one of the principal speakers.

1876—Rev. A. W. Archibald, who has recently been supplying in the First Congregational Church of Springfield, Mass., has closed his services and will go to Florida with his family.

1879—Rev. Edwin C. Oakley has resigned his pastorate in Oregon City, Oregon.

1883—Rt. Rev. Sidney C. Partridge, Protestant Episcopal Bishop of Kyoto, Japan, is now in New York on important business connected with his episcopate. He spoke in New Haven in connection with the Laymen's Missionary Movement Campaign on March 7.

1887—Rev. F. T. Rouse is serving as President of the Omaha (Neb.) Federation of Churches.

1890—Rev. Lucius O. Baird has resigned from St. Mary's Avenue Church, Omaha, Neb., to become Western Secretary of the American Missionary Association. He succeeds Rev. George E. Hall, '75, who resigns on account of poor health.

1891—Rev. Elmer A. Dent comes in April from Hartford to New Haven, having accepted a call to the pastorate of the First Methodist Church of this city. Mr. Dent has been prominent in recent social reform movements in Hartford.

1891—Rev. Harry E. Peabody was installed on January 11 in the pastorate of the South Congregational Church of Chicago, Ill. President O. S. Davis preached the sermon. Other parts were taken by Rev. P. F. Marston, Rev. W. A. Bartlett, Rev. O. C. Helming and Rev. W. E. Barton.

1892—Rev. Clifford W. Barnes of Chicago has been elected President, and chairman of the executive committee, of the Legislative Voters' League. For several years Mr. Barnes has been prominent in education and in legislative and social reforms.

1892—Rev. Duncan S. Merwin and family, of Pasadena, Cal., are visiting in Canada and the East. They expect to include New Haven in their trip.

1893—Rev. Albert P. Davis has received a call from Los Angeles, Cal., to Pomona, Cal.

1894—Rev. William F. Ireland was installed on February 1 in Philadelphia, N. Y. The sermon was by Rev. J. H. Keeling, '92. Other parts were taken by Rev. Messrs. H. W. Robinson, Harry Handy, A. M. Wight, George Rittenhouse.

1896—Rev. Wallace M. Short has resigned his pastorate in the Beacon Hill Church, Kansas City, Mo., to become Pastor of the First Congregational Church of Sioux City, Ia.

1897—Rev. William H. Rowe has left Clayton, N. Y., to supply for six months in Citronelle, Ala.

1898—Rev. John K. Moore has accepted a call to Thompson, Conn.

1898—Rev. Herbert J. Wyckoff has resigned his Assistant Pastorate in the United Church, New Haven, to become Pastor of the Second Congregational Church of Norwich, Conn.

1902—Rev. Ralph H. White was installed in the South Congregational Church, Newport, N. H., February 10. The sermon was by Rev. C. H. Hamlin; other parts by Rev. Messrs. J. P. Garfield, Anderson, Crain, E. R. Smith, E. T. Blake.

1903—Rev. H. A. Barton during the past year secured funds for the support of nineteen native workers in foreign fields.

1903—Rev. C. S. Bodwell of Killingworth, Conn., has accepted a call to the First Congregational Church of Danvers, Mass.

1903—Rev. J. C. Caldwell is President of Atlantic Christian College, Wilson, N. C.

1903—Rev. M. W. Ennis, Sarikela, West Africa, writes advising Junior Divinity men to study Hebrew. He finds it a very necessary adjunct to his present task of contributing to the new translation of the Bible into the dialect of his station.

1903—Rev. J. L. Hopwood has leave of absence from his chaplaincy in Kamehameha Schools, Honolulu, from June, 1910, to February, 1911, and expects to visit New Haven during that time.

1903—Rev. A. A. Madsen has accepted a call to the Congregational Church of Newburg, N. Y.

1903—Rev. T. S. McCandless is Chaplain at Ellis Island and Curate on the East Side, New York City.

1903—Rev. J. E. Rees has been Pastor of the Stanley Memorial Church, New Britain, Conn., since September last.

1903—Rev. C. C. St. Clare, Morrisville, Vt., has added to his pastoral duties the functions of Probation Officer.

1903—Rev. A. T. Thompson, Masterton, New Zealand, is this year making another round-the-world trip. He leaves London for the United States in May. His London address is care of Hall Jones, Agent General of New Zealand.

1909—Dr. and Mrs. Benjamin H. Cheney announce the engagement of their daughter, Alice, to Mr. Walter L. Ferris. Mr. Ferris is at present Pastor of the Whitneyville Church, New Haven.

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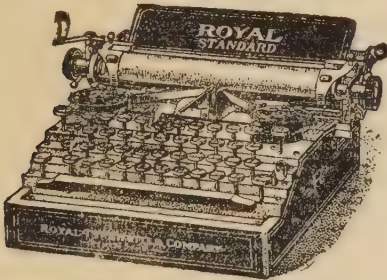
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TEACHERS in schools and colleges have to submit to years of the most exacting training in everything pertaining to their special line of work before receiving an appointment. But the voice, without which they would be helpless, receives little or no attention. It should not be so. The voice, with its wonderful inherent possibilities, is allowed to shift for itself, instead of receiving development corresponding, in some degree at least, to that which has been given to the mind. Vocal culture in its larger sense probably does not belong in the normal or public school curriculum, but the development of the speaking voice should receive the attention it merits. Vocal culture in its larger sense is an art, and can only be profitable to those artistically inclined, hence, probably, only few would benefit by such a course. Development of the speaking voice, however, can be applied with equal profit to all, therefore it would fill a long felt want in all educational institutions if such a course were inaugurated. This truth should be particularly patent to teachers.

Development of the speaking voice must not be confused with vocal culture. Vocal culture implies the highest type of voice development, which is the art of singing. It takes many years of earnest work and study to become an artistic singer. Development of the speaking voice on the other hand is a comparatively simple undertaking, for speech sounds do not cover on an average more than three or four tones in pitch. Besides, very little sustinment of vocal sound is required. In singing, the artist must have perfect mastery over from two to three octaves of tones. As tones go higher, so do they also intrinsically grow more difficult to produce simply in themselves alone. But when words, intervals, time, rhythm, phrasing, long periods of sustinment and an infinite variety of dramatic utterance are added, then one begins to realize what the study of singing involves.

A speaking voice well developed enables the possessor to withstand the stress of its constant use without having to suffer from inconvenience of a tired-out throat. But voices that are wrongly used not only tire the throat, but affect disastrously the whole nervous system. The immediate result is vocal exhaustion; the aftermath is worry and unhappiness. Voices that are wrongly used invariably suffer in quality and frequently become shrill and strained, a condition equally unpleasant to listener and speaker. There can be no question about the attractiveness of a rich and well-modulated voice, and teachers who possess this valuable vocal asset are invariably the more successful. There are teachers who have naturally strong and well-placed voices, but the majority have not. To these I would say that proper placement and development of the speaking voice transforms a situation tormenting to body and soul into one of positive delight.

There is a crying need throughout our country for clear articulation and choice pronouncement of our modern tongue. But there will be little improvement until the study and development of the speaking voice is included among the courses in our public schools. Articulation has to do with the faithful reproduction of the exterior form of the word. Everything else is passed over to the pronounciation for performance. Pronunciation is that which impregnates the word with emotion. In other words the business of articulation is to furnish the form or the intellectual element. Articulation gives distinctness; pronounciation artistic and eloquent utterance. Fine articulation and pronouncement are always associated with fine development of the speech organs. There is no language spoken that is so diverse in form, so rich in phonetics, so capable of revealing the exhaustless treasures of tone within us as the English. The very consonants that so plague us to master have within themselves elements, which, thoroughly understood and properly employed make them factors of the deepest significance in vocal expression. It is this very consonantal situation which makes it imperative that we should improve our vocal resources. The study of the speaking voice necessarily includes the study of breathing in its relationship to vocal sound. Many of the consonantal sounds such as F., S., H., Wh., Th., Sh., cause considerable waste of breath. At the instant of articulating one of these consonantal

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sounds the voice-producing mechanism, the vocal cords, is out of correct adjustment for producing a pure tone. A speaker or singer who understands the relationship of breath to tone uses his breath economically and is therefore able to avoid carrying this waste of breath and incorrect adjustment of the vocal cords into the vowels upon which sustained vocal sound always rests. In other words, he is able to articulate the consonantal sounds quickly and clearly and dwell on the pronunciation with his purest vocal tone. He can do this because he has learned how to make the lungs and the vocal organs work together in harmony.

Voices practically never tire when properly trained.

Natural voices are not necessarily voices that are correctly produced. Unquestionably every voice can be improved. Women's voices particularly should receive careful training. By nature they are rather thin and white and these tonal characteristics are apt to increase rather than diminish with age. Voice cultivation beginning on strict fundamental lines enriches the quality; then temperament added to this develops color, melody and inflection. These are the essential elements in speech which should be encouraged from early childhood, so that their influence will extend along down the years, ultimately becoming permanent in the man.

For the encouragement of those whose voices are weak, I wish to say that a few months of thorough vocal study would bring about decided improvement in the strength and durability of the vocal organs, thus relieving a situation which cannot be other than one of continued anxiety and wretchedness. Development of the voice and a rich, round and elegant English are so closely allied that they are dependent one upon the other. However excellent then the courses may be that are prescribed in the schools to induce correct speech among students, they fail of the best results because the voice proper is given no specific training. The Rev. Newell Dwight Hillis, of New York, is author of the statement that "there is not a seminary in the country where the students are taught perfect mastery of the voice." Mr. Hillis is right.

Singers everywhere are criticized because they do not articulate their words clearly, the reason for this is self-evident: the neglect they suffered at the hands of their early educators. The later in life voice culture begins, the more doubtful will be the results. Students who are now in our normal training schools should have included in their studies the development of the speech organs in order that they may be able to properly direct the children of the present day in the use of their voices.

There is no sound in nature which is so potent a factor in influencing our daily lives as the human voice. When the voice is used in the best possible manner and has been trained to reflect in its tone the best there is within us, it becomes one of the strongest elements in the onward and upward trend of civilization; for under such conditions of employment it voices the soul and who can say that the voice of the soul is not the voice of God?

This article has fallen short of its purpose if it has failed to show that development of the voice aims at something more than the attainment of merely an æsthetic accomplishment. Development of the voice when undertaken on the broadest possible lines and understood in all its relations to life, health and happiness becomes a matter of profound significance and of far-reaching benefit to all humanity.

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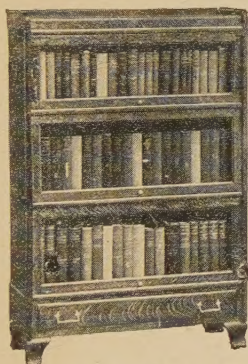
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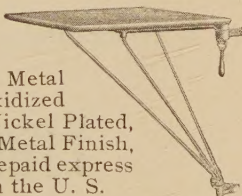
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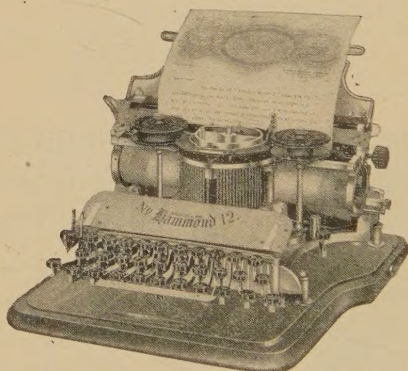
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